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PHILOSOPHY, THE LAWS OF HEALTH, AND SOCIOLOGY.

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# HUMAN NATURE:

A Monthly Journal of Esoteric Science.

JULY, 1877.

## TRANSCORPOREAL ACTION OF SPIRIT.

BY "M.A. (OXON.)"

PART II.

(Continued from HUMAN NATURE for June, 1877.)

### SYLLABUS.

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II. APPEARANCES OF THE SPIRIT-BODY WHICH ARE TRACEABLE TO  
SOME EXTERNAL FEELING OR CAUSE.

1. *Affection.*

In the first of these papers a case was quoted from Mr. Lee's book "Glimpses of the Supernatural," to which the following is a fitting sequel. It is recorded in a letter from the minister of Aylesford in Kent to Mr. Baxter, who was then compiling his "Certainty of the World of Spirits."

Rev. Sir,—Being informed that you are writing about spectres and apparitions, I take the freedom, though a stranger, to send you the following relation :—

Mary, the wife of John Goffe, of Rochester, being afflicted with a long illness, removed to her father's house at West-Mulling, which is about nine miles distant from her own: there she died, June 4, 1691.

The day before her death, she grew impatiently desirous to see her two children, whom she had left at home in the care of a nurse. She prayed her husband to hire a horse, for she must go home and die with her children, when they persuaded her to the contrary, telling her she was not fit to be taken out of her bed, nor able to sit on horseback. She entreated them, however, to try. "If I cannot sit," said she, "I will lie along upon the horse, for I must go to see my babes."

A minister who lives in the town was with her at ten o'clock that night, to whom she expressed good hopes in the mercies of God, and a willingness to die; "but," said she, "it is my misery that I cannot see my children."

Between one and two o'clock in the morning she fell into a trance. One Widow Turner, who watched with her that night, says that her eyes were open, and fixed, and her jaw fallen; she put her hand upon



her mouth and nostrils, but could perceive no breath; she thought her to be in a fit, and doubted whether she were alive or dead.

The next day, this dying woman told her mother that she had been at home with her children. "That is impossible," said the mother, "for you have been here in bed all the while." "Yes," replied the other, "but I was with them last night when I was asleep."

The nurse at Rochester, Widow Alexander by name, affirms, and says she will take her oath of it before a magistrate, and receive the sacrament upon it, that a little before two o'clock that morning, she saw the likeness of the said Mary Goffe come out of the next chamber (where the elder child lay in a bed by itself, the door being left open), and stand by her bedside for about a quarter of an hour; the younger child was there lying by her; her eyes moved, and her mouth, but she said nothing. The nurse moreover says she was perfectly awake as it was then daylight, being one of the longest days in the year. She sat up in her bed and looked stedfastly upon the apparition; she then heard the bridge clock strike two, and a little while after, said, "In the name of the Father, Son, and Holy Ghost, what art thou?" Thereupon the appearance moved and went away; she slipped on her clothes and followed, but what became of it she cannot tell. Then, and not before, she began to be grievously affrighted, and went out of doors and walked upon the wharf (the house is just by the river side) for some hours, only going in now and then to look at the children. At five o'clock she went to a neighbour's house, and knocked at the door, but they would not rise; at six she went again, then they arose and let her in. She related to them all that had passed; they tried to persuade her that she was mistaken, or had dreamt, but she confidently affirmed, "If ever I saw her in all my life, I saw her this night."

One of those to whom she made the relation, the wife of Mr. J. Sweet, had a messenger who came from Mulling that forenoon to let her know her neighbour Goffe was dying, and desired to speak with her; she went over the same day, and found her just departing. The mother, amongst other discourse, related to her how much her daughter had longed to see her children, and declared she had seen them. This brought to Mrs. Sweet's mind what the nurse had told her that morning, for, till then, she had not thought fit to mention it, but disguised it rather as the woman's disturbed imagination.

The substance of this I had related to me by John Carpenter, the father of the deceased. Next day after the burial, July 2nd, I fully discoursed the matter with the nurse and the two neighbours.

Two days after I had it from the mother, the minister that was with her in the evening, and the woman who sat up with her that last night; they all agree in the story, and every one helps to strengthen the other's testimony.

They all appear to be sober, intelligent persons, far enough off from designing to impose a cheat upon the world, or to manage a lie, and what temptation they should lie under for so doing, I cannot conceive.

Your most faithful and humble servant,

THOMAS TILSON,

Minister of Aylesford, near Maidstone, in Kent.



The same Dr. Kerner whom we have referred to before quotes from Wieland's "Euthanasia" a history which refers to one Frau von K. She is described in terms of enthusiastic praise as a lady who was beloved by all who had any perception of the noble simplicity and excellence of her soul; who was revered by her husband and family, and almost worshipped by the poor; and who yet, nevertheless, through a course of many years was subject to most extraordinary and inexplicable seizures:—

She, for instance, often in the middle of the night, asleep, or rather one ought to say, perhaps, dreaming, would quit her bed, dress herself, and wander about the house, her eyes still closed; then she would attend to various matters; and if she were awakened, through accident, or by her daughter—who invariably used to watch her with anxious solicitude—not only did she know nothing of what had occurred, but at once became so ill and weak, that it was with the greatest difficulty that she could be laid in her bed again. It would also happen that sitting in the midst of her family, occupied with some household task, she would suddenly fall into one of her strange attacks, would become cold and stiff in her limbs and robbed of all her senses, would remain there like a marble column, until she returned of her own accord to life again, when she would aver that during this paroxysm, extraordinary but indescribable things had occurred within her. Her family became accustomed to these attacks, and quietly awaited her return into the world of the senses, especially as they appeared to leave behind them no evil consequences, and because during these wonderful pauses of the external life, she assured them that she beheld and heard such indescribably glorious things.

To quote from the original:—Near to the place where this lady usually resided stood a convent of Benedictine nuns, which was provided by the abbot of the time, as so-called *Pater-domus*, with a provost, who had the oversight of the secular affairs of the convent, and also with a confessor, who attended to the spiritual needs of the good women. For many years the latter office had been filled by a certain Father Cajetan (as I will call him, his real name having escaped me), who was descended from a noble family of the Netherlands, and whose excellent qualities and irreproachable life caused him to be held in universal esteem.

Between this Father and Herr von K., who was surrogate of the above-named convent, a strong friendship had sprung up, in which the whole family had part, since the want of suitable acquaintance in the neighbourhood had rendered intercourse with a man of such varied knowledge and agreeable manners—to say nothing of his musical talent—extremely desirable. In short, Father Cajetan had become the friend of the family, and, setting aside the difference of religion, was not less beloved by all than if he had been a member of the family.

A considerable time before the death of Frau von K., Father Cajetan had been removed by his prince to Bellinzona, to give



instruction in mathematics and natural history in a school there; which had to be supplied with teachers from the *Stift*. This separation being painful both to the worthy Benedictine and to Herr and Frau von K., they had promised each other to at least preserve their friendship warm by a confidential correspondence, which was kept up on both sides with considerable energy.

After a year or so, Frau von K. fell into an illness, regarding which her family did not make themselves specially uneasy, since she had repeatedly happily passed through similar attacks. She, however, thought differently, and beforehand told her only daughter—now sixteen or seventeen years of age—the precise hour and day when she should die. Nevertheless, she appeared greatly better, was very cheerful, and spoke with her daughter—the only person whom she would have with her this day—as though she were simply discussing some little excursion, but still availed herself of these few last hours, as she herself believed them—to give excellent advice and warning to her daughter, who meanwhile was ever vibrating between anguish and hope.

The daughter became even more hopeful as she observed the liveliness of manner and freedom of breath of the supposed dying lady, and thereby she was enabled to preserve the firmness of mind which her mother desired to see in her. Towards midnight the sick woman raised herself up, and, with her peculiar sweet smile, said, "Now it is time I should go and take leave of Father Cajetan." With these words she laid herself on the other side, and appeared in a few moments to have softly fallen asleep. After a short space she woke again, turned her eyes full of love and peace upon her daughter, spake a few words and fell asleep for ever.

Upon the same day—and as it later proved, at the self-same hour—Father Cajetan, in Bellinzona, sat in his study at his writing-table, near to a lamp, working at a mathematical lesson which he had to give to his pupils on the following day: he was very earnestly engaged in his work, and thinking of nothing less than of his friend Frau von K., of whose illness he had had not the slightest intelligence.

Upon the wall, near the door of the room, hung his Pandora, an instrument that he loved, and was extremely clever in playing upon. Suddenly he heard the instrument give forth a sharp crack, as though the sounding-board had sprung asunder. He started, looked around, and, with a shudder which made him stand stock-still for some moments, perceived a white figure, which exactly resembled Frau von K., and who gazed at him with grave friendliness—then disappeared. He collected himself, was quite certain that he was awake, and had seen the figure of his friend, distant more than thirty leagues. He examined the Pandora, and discovered that the sounding-board had sprung. He did not at all know how to explain so extraordinary an apparition, nor could he free himself throughout the whole night from the fear that this might announce the death of Frau von K.

With the next post he wrote to her husband, without explaining the cause of his uneasiness, inquired after her health. He received in reply the news that she died at the very hour in which he had be-



held the apparition ; but only in a second letter did his friend inform him of what had occurred.

With regard to the broken Pandora, the following may serve as a companion incident :—

A friend of mine, says Dr. Kerner, who never believed in “warning,” was once lying ill in his chamber. Suddenly there came three blows, as with a rod, upon a chest standing within the room, and then there suddenly snapped three strings of a violoncello standing near to it. At that very time his father had died in his home.

Most interesting it is to observe the correspondential circumstance incident on the appearance of the lady. Herself about to burst from the imprisoning bodily form, and leave the instrument soulless and vocal no longer, she typifies this by rending asunder a musical instrument as the sign and symbol of her visit.

Dr. Nehrer relates a case in which affection drew a dying father to his son's bedside, and memory recalled the words that the son had addressed to the apparition :—

Henry Anschutz, the celebrated tragedian of the Emperor's Theatre at Vienna, related to me the following fact: A young officer, while reading in his bed by candle light, after a loud call of his servant, looked up, and saw his own father standing within the opposite door and viewing him most tenderly. “My father,” said he, “if you are my father, I wish you eternal repose.” The phantom soon disappeared. Next day our young officer was on his way home, in the North of Germany, where he arrived the day of his father's burial. From his relations he got the following particulars of the old gentleman's last moments: Papa was apparently lifeless, and we were making the necessary preparations, when quite unexpectedly he opened his eyes again, telling us he had slept soundly, and was dreaming of his Fritz, whom he saw reading in bed, and by whom he had been addressed in the very words quoted above.

From the same source comes this story of a medium's double, which was claimed afterwards as the materialised form of his familiar spirit. Probably in a certain sense it was both, for it would seem that the familiars are inextricably mixed up with their mediums when they attempt to make themselves visible, and at any rate greatly resemble the medium at first :—

The medium Thérondel, employed in one of the offices for indirect taxes had to go every day at five in the afternoon to the post-office and fetch letters directed to the administration. One day, accompanying his cousin as far as 8 kilometres from Rodez, he remembered his duty, but his watch told him it was then too late for the post, so he went on, and came in as late as seven o'clock. At the office he met the chief officer's servant, and began with excusing himself. The servant, quite astonished, answered, “I am sure you have lost your



memory, sir! Two hours ago you were here, as usual, bade me good evening, and went to the post-office. Go there and look yourself." In fact he found the letters where he used to deposit them regularly. The same man gave a spirit seance to several gentlemen, at a time when he was known to be in company with some friends at a distant place. The fact was attested by the signature of all present. Some time after, a communication was obtained from his familiar spirit: "*Being aware that Mr. Thérondel did not keep his appointment with his brethren, I resolved to do it for him.*"

Here is a little incident which shows clearly how affection acts, and causes the projection of the "double." Note [the fact of the daily dress being seen, though the husband lay asleep in bed:—

The second night after my confinement I lay asleep in bed, babe with me, his father sleeping soundly, after a long day's work, in his own bed. While he continued sleeping, I saw him, *dressed as he was in the daytime*, bend over me, and look at his first son with great delight for some time, and then disappear again. The room being lighted up I was quite sure of what I saw.

One of the most striking instances of transcorporeal action that has ever come under my notice is furnished by Mr. B. Coleman; and the chief actress in the same was Mrs. N., to whom we have referred before. The details were in the possession of Mr. Coleman long antecedent to their present publication; but he believed that the time was not yet come when they should be submitted to the public. It must be remembered that the experience of private investigation far transcends that which can be made public with any hope of acceptance, or with any prospect of benefit. That this is so is plain from a comparison of what is now known and believed with what the world was prepared to accept five-and-twenty years ago. The whole subject is yet profoundly mysterious to the mass of men; and, though they are perforce obliged to give some credit to narratives authenticated by names which they cannot but respect, it must be admitted that the drafts upon their uneducated faith are rather hard to meet. That is not the fault of the facts, however; and here is one which, portentous as it is, is nevertheless corroborated by the experience of others, and is authenticated by the name of an exact and trustworthy narrator. It is a very notable fact, which should speak volumes for the careful observations and exact descriptions of Mr. Coleman, that though he has grown old in the service of the science for which he has done so much by his outspoken testimony, *not one of his facts* (marvellous as some of the records seemed at the time) have ever been seriously impugned or successfully disputed. Most of them, moreover, have been corroborated by the experiments of younger investigators. The case we are about to record is of this nature.



I quote from a letter addressed to me by Mr. Benjamin Coleman under date December 31, 1876:—

Mrs. N. was much interested in a young man (whose mother had died of consumption, and who was an intimate friend of hers) whom she had often visited at Kensington, she living at Hampstead. He was recovering from an illness, as she hoped, when one morning she told her husband and sons at breakfast, that she had had a vivid dream about Willie, the invalid; that she had been to the market-place at St. Heliers, Jersey—it was then early in the summer—a place which she knew from having resided in the island, and had bought a quantity of strawberries, and sent them, or brought them (I am not sure which) to Willie, and they were most acceptably received.

On the following day she received a note from him thanking her for the delicious strawberries, which he had enjoyed very much. This note surprised and puzzled her, and she went alone to see Willie, and heard from him that he had found a large plate of fine strawberries on his bed, which he was told (how I do not remember) were sent by her, and that he had enjoyed them very much. On questioning him closely as to whether he had not been dreaming, he gave as proof that he had eaten them, the fact that a green leaf had stuck in his teeth, and in his weak state, it had troubled him to get rid of it.

This is the story as Mr. Coleman received it; and astounding as it is, it presents no insuperable difficulties to those who have studied the abnormal powers of the human spirit. Mrs. N. had gone to Jersey, knowing, from previous residence there, that strawberries were plentiful there before they could be obtained in London.

I may notice at this stage of my dissertation, the remarkable cases which are on record of the reproduction in one person of sensations felt by an intimate friend at a distance. This is especially noticeable in the case of persons twin-born.

Dr. Passavant and other authorities mention several instances of this kind in which, although at some distance from each other, the same malady appeared simultaneously in both, and ran precisely a similar course:—

A very affecting instance of this sort of sympathy was exhibited, not very long ago, by a young lady, twin-born, who was suddenly seized with an unaccountable horror, followed by a strange convulsion, which the doctor, who was hastily called in, said, exactly resembled the struggles and sufferings of a person drowning. In process of time, the news arrived that her twin brother, then abroad, had been drowned precisely at that period.

It is probably, a link of the same kind, that is established betwixt the magnetiser and his patient, of which, besides those recorded in various works on the subject, some curious instances have come to



my knowledge, such as uncontrollable impulses to go to sleep, or to perform certain actions, in subservience to the will of the distant operator:—

Mr. W. W., a gentleman well known in the north of England, related to me, that he had been cured, by magnetism, of a very distressing malady. During part of the process of cure, after the *rapport* had been well established, the operations were carried on whilst he was at Malvern, and his magnetiser at Cheltenham, under which circumstances the existence of this extraordinary dependence was frequently exhibited in a manner that left no possibility of doubt. On one occasion, I remember, that Mr. W. W. being in the magnetic sleep, he suddenly started from his seat, clasping his hands as if startled, and presently afterwards burst into a violent fit of laughter. As, on waking, he could give no account of these impulses, his family wrote to the magnetiser to inquire if he had sought to excite any particular manifestations in his patient, as the sleep had been somewhat disturbed. The answer was that no such intention had been entertained, but that the disturbance might possibly have arisen from one to which he had himself been subjected. “Whilst my mind was concentrated on you,” said he, “I was suddenly so much startled by a violent knock at the door, that I actually jumped off my seat, clasping my hands with affright. I had a hearty laugh at my own folly, but am sorry if you were made uncomfortable by it.”

Hudson Tuttle, in his “Arcana of Spiritualism,” narrates a case of a man who experienced all the symptoms of being shot through the heart whilst engaged in ploughing his field. At that very moment his brother was shot through the heart in the Mexican war.

Anyone who is curious in the matter may see in London now an instance of transmission of thought which is not a little remarkable. A child of ten or twelve years of age is placed in a conspicuous position in a large hall, while her father goes about among the audience collecting small articles of jewellery or the like, for the sake of having them described by her, without having seen them with her bodily eyes. The accuracy with which this is done is very remarkable. I narrate a personal experiment: I went for the purpose of trying what the powers of the child were, and for that purpose took with me a very curious intaglio, which bore a figure of Jove holding the world in his hand. It was mounted as a locket, and was attached to my chain. Wishing to see whether it was possible to transmit thought from my brain through the father to the child, I made a statement respecting the locket. The father was standing far out of ear-shot of his child, and I spoke in a low voice which would not reach beyond him; “See here; this is a locket containing a curious old seal made of lava, carved never mind how; it belonged to my grandfather, and the date is 1702.” Notice, these statements were purely fictitious. I said



nothing of the thing being an intaglio, nor of what it bore on its surface. All that I said to the father was elicited from the child with the utmost promptitude, save that she first gave the date as 1762, corrected at once to 1702. [*Qy.* Did she see the figures before her mind's eye, and so confuse 6 and 0, which, when written, are very much alike, though not at all so when pronounced.] She told the material—lava, the shape, the setting, the character of the chain to which it was attached, all correctly. But observe, the fictitious statements came out us readily as the others; and the description of the figure, which I had withheld came out just as the father who was noticing and wondering what it was, would think of it. He evidently did not see what the figure was like, except that it was a male figure, so he asked, "What is there on the oval?" and the answer came pat, "A gentleman, Papa."

The truth I suspect to be, that the *rapport* between the father and child is just that which is established between a mesmeriser and his subject. If he thinks of a particular subject, *e.g.* sugar, the patient tastes it; if he thinks out a speech, the patient recites it, and so on. Here the child is apparently in her normal state, but the mental *rapport* is so complete that thoughts are transfused from brain to brain with perfect precision and rapidity.

## 2. Mental Anxiety.

Next to the dominant influence of affection, comes anxiety of any kind, whether caused by the pursuit of some object which is not readily attained, or by a sense of responsibility, or by what is vaguely described as uneasiness of mind.

The first case I adduce is one in which simple direction of thought sufficed to project the "double," just as affection will, and, as we have seen, so will concentration of thought.

The case is recorded by Dr. Kerner, of whom I have before made mention, in his "Blätter aus Prevost."

A certain official holding a high appointment in Würtemberg was a great lover of books, and had gradually collected a considerable library of works upon jurisprudence. A son of this gentlemen, having studied law in the University of Tübingen, had gone to Göttingen, partly to avail himself of certain lectures there, but chiefly, in a place where books were so plentiful, to prepare a dissertation. He had already proceeded pretty far in this work, when he remembered having formerly read a certain monograph, which he believed he might make use of. He thought that he had met with it in the library of his father. As he could not find it in the library at Göttingen, he at once wrote to his father, earnestly begging him at once to send it to Göttingen, as the completion of his manuscript now alone depended upon his seeing this monograph.



The father not alone sought for this much-desired treatise in the catalogues of his books, but also upon his shelves, where, according to its subject, it ought to have been placed. But, in spite of all his trouble, he sought in vain. He then informed his son of his want of success, suggesting that he must assuredly have met with the book in some other quarter, and further begging him to reconsider this matter, when he would willingly search again in such direction as his recollection might point to.

A short time after the departure of this letter to Göttingen, the father was at work in his library. He rose from his seat to take down a book from the case behind him—when, turning towards it, he perceived his son standing before another case, on the point of taking down a book placed at the same height as the one on which he had laid his hand to take one down. “My son! how do you come here?” exclaimed the astonished father, and approached him, when the appearance of the son suddenly vanished. Upon this the father, in much surprise, placed his hand on the spot where he had seen the hand of his son; and behold! the book so much desired by his son, lay in his hand!

Immediately the father despatched the book to Göttingen; but in exchange he received a letter from his son, written upon the morning of the same day on which he himself had written to his son, in answer to his foregoing letter, exactly describing the place where assuredly he would discover the monograph—it was the spot where the phantom of the son had appeared.

Another case where anxiety causes a visible projection of the spirit form is this:—

A certain Landrichter, or sheriff, of Frankfort sent his secretary on an errand. Presently the secretary re-entered the room and laid hold of a book. His master inquired what had brought him back, whereupon the figure vanished, and the book, a volume of Linnæus, fell to the floor.

When the secretary came back, he said that he had fallen into an argument with a botanical acquaintance, and wanted his Linnæus to refer to.

The wish caused the apparition, and the “*double*” could move the book.

The same Dr. Happach, above referred to, describes in a very interesting passage, the “double” of his old servant, projected under the influence of anxiety, a hundred times, as he asserts. Going to bed, under the influence of a strong idea—viz., that she must get up and make tea for her master, her “double” was perpetually on the alert:—

I was accustomed to rise very early. I had an old servant, who was an example of most perfect punctuality in the fulfilment of everything that was given her to do; and who would be dissatisfied all day



with herself if she failed in any particular. She had to bring me tea each morning at three o'clock. There was no church-clock in the village; the clock in the sitting-room was out of repair; and my watch, which was the only time-piece we had to rely upon, being beneath the looking-glass. When the old woman woke and did not know the time, she was obliged to come into my bed-room and consult the watch, and as she could not manage it herself, she would bring it to me to ascertain what the time was. If it were moonlight, she would come without a light, knowing that I could discern the face of the watch, and give her the information. One morning—I was already awake but I heard nothing—suddenly she entered the room; I thought that she must have come without her shoes, since I had not heard her approach.

She went towards the mirror, fetched the watch—all which actions I observed—and came towards my bed. I saw her whole body, and she appeared precisely as she ordinarily did; nevertheless, there was something about her which I myself did not understand, and which, indeed, I did not think anything more about. She was so near my bed that I sat up in order to take the watch from her hand. She, however, turned towards the door; with lightning rapidity she seemed to make a side-movement towards the looking-glass, but paused, on her way beside the door, and I plainly heard how she opened and shut it. I quickly sprang from the bed, thinking that some strange person must be in the room. At the moment that she opened the door, I called to her by name, but she did not answer; and in a moment I was out of bed and after her; I called out, but got no answer. I was very much astonished. It did not seem to me possible that the old woman could have got half-way up the stairs even, so rapidly did I follow her. She slept above, in the second story, and also usually slept so lightly, that the very first call would awaken her. I ran up stairs and called to her in a loud voice, and only after having repeatedly thus called to her, did she awake, fetching a deep breath, as though she did not find herself quite right. I was sufficiently collected myself not to increase the perplexity—for she was a firm believer in ghosts, though not fearful of them—and therefore merely said, "Make my tea," and retired. I was so clearly conscious of all that had occurred, that it was impossible for me to say to myself, "You are deceived." What, however, still more drew my attention to this subject was the following circumstance. Henceforth, whenever I heard her coming, and she opened the door, I would call out her name and she would answer. Usually before she came into my room, she had been into the kitchen. After a few days, again I heard her come down stairs and approach my room; she opened the door; I saw her, and I called out, but she did not reply; she closed the door again, and I heard no more. For some moments I listened—heard nothing—rose and called to her, but she did not answer, and I let it pass. After a few days I said to her in the evening, "Do not oversleep yourself, so that you forget to bring me my tea at the right time." I had been up about an hour; scarcely had I laid myself down again, when I heard her coming; she opened



the door, entered, I saw her, called to her—she closed the door, and I heard no more.

She was in service with me for three years, and I have witnessed this some hundred times, and never could I understand it. So soon as she left my service this thing ceased. It was extraordinary to me how the whole thing was modified according to the change of circumstance. I soon changed my sleeping-place, so that I slept in one part of the house in summer, in another in winter. The beginning of this appearance was in the winter, and continued both through winter and summer. During the last summer, however, owing to certain circumstances, I required to lock my door at night, and slept, therefore, in the upper story, in my study, and the old servant slept below. When I went to bed I locked my door and laid outside in the stove the key, in such a place as was alone known to her.\* Now I was accustomed to hear her come up the stairs, open the stove-door, stick the key in the lock, unlock it, and open and shut the door. I slept within a cabinet-room opening out of the study, and could not, therefore, see her enter the study; but she would approach the door of the cabinet—which usually stood open—so that I could then see her. But if by any unusual chance I had closed the door of the cabinet, she would open it also. Often, but not always, I would hear her take out the key and lay it in the stove, often only hear her shut to the stove-door; but if I spoke to her she would immediately retire and shut the study-door. I gradually became so accustomed to her appearance, that I seemed to lose all curiosity about it, *alone retaining the desire to observe*. If at her retiring to rest I gave orders that she should call me early, and on no account oversleep herself, so infallibly she would appear (in this phantom manner) an hour after going to bed; and even, it might be, twice, before the proper time of her real physical appearance. I observed that when she thus approached the door, although I was not conscious of the least inward alarm, the question, "What do you want?" or her name would involuntarily escape me. Also when I heard her coming up the steps and opening the door of the stove, and I had prepared myself to allow her to approach me quite close, I still felt the same question escape me. If, however, I could retain possession of myself, and say nothing, she would come up to the door of the cabinet; but so soon as ever I rose up in bed, in order to look straight at her, she would withdraw. Now with regard to the raising of myself up, there would be a most important point to be observed—but which then I did not, perhaps, sufficiently pay attention to, not at that time discriminating the condition which exists between sleeping and waking from that of dreaming. I observed, if I rose up, and had after this rising assumed another position in the bed to that which I had when I first lay down,

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\* At first sight this appears a rather unaccountable proceeding, until the English reader remembers that a German stove furnishes (by its two little doors, one inside the room, and the other outside—opening into the passage,—and provided for the introduction of fuel) a means of communication with the passage itself.—TRANSLATOR.



I myself, after a while, began to wonder how it was that I still lay as I originally had laid myself down in bed, spite of being conscious that after the rising-up I had taken another position. With regard to this circumstance, I never could become quite at one with myself, and remained all the more inclined to regard the whole as a singularly vivid dream. Nevertheless, my own undeniably physical experience seemed to speak of something more. For instance, on the first occasion when I rose up and followed the phantom, I locked my chamber-door, and took the key with me into the room, in order the next morning to assure myself that I had not dreamed; and the door the next morning was properly locked, and there lay the key where I had laid it down in the night.

The circumstance also always remained singular to me, that I always with care distinguished that the phantom was not like an ordinary solid body: nevertheless it had that glimmer which an ordinary human form has in its night-garments (seen in the dark), so that again came the impression that it was a real, genuine, human form. Besides, during the latter portion of the time of its appearance, I was as well in health as at any period of my life, before or afterwards.

When the old woman left my service, these appearances ceased. I was curious to observe whether such appearances had their origin in myself without any external cause. I had another old servant, and placed her precisely in the same circumstances. She must rise early, and I told her repeatedly that she must on no account oversleep herself; I sometimes would tell her this several times in one evening, until she would become quite vexed, and would say, "I will be sure and not oversleep myself." I myself would retire to rest with this idea in my mind, and was not alone full of observation, but anxiously waiting even, as to whether this old woman would not play me a similar trick of the night. But never once did such a thing occur. This circumstance was to me very extraordinary, but nevertheless, according to my then mode of thought, I could come to no conclusion regarding it—I remained sceptical; but always more inclined to attribute the whole affair to imagination than to discover in it any real faith.

Various suggestions, writes Dr. Kerner, crowd upon us with regard to the above relation. \* \* \* \* Last of all comes the supposition of the "double," the going forth of the spirit of the anxiously conscientious old woman, troubled about the hour of waking, the necessity of which had been so persistently insisted upon, and who thus becomes—although still in the body—a thorough ghost. What Happach says regarding the necessary physical disposition for the recognition of such appearances, and of the condition between sleep and waking (*Intersomnium*) is quite correct. This condition itself is an animal (*animalischer*) one—not governed by the reflective intelligence, and disposed to such recognition, since it brings the soul of the predisposed person out of connection with the external world, and into connection with the objects of the mind. Man lives at such times, not through the brain, but through the pit



of the stomach (*Herzgrube*). Yet he still retains a portion of his consciousness, by means of which he can discriminate between fancy and fact—at least more than in dreams; and it is only the *coma* of sick persons which makes any exception to the rule; only here the objective boundary is sharply to be defined.

It will not be necessary to prove our assumption to refer to each striking particular of the narrative. Something is not clear, however; this is, that the phantom at the first visit *really* fetched the watch from beneath the mirror:—this may not be assumed, since she did not hang it up again. Yet this first appearance occurred in the winter season, and agrees with the uncertainty of the early hour, in this season of the year, which the daylight in summer would have made clear. But when once the first outward step had been taken, it would be continued also in the summer, for the doors of the body were now opened. The soul in her nerve-covering could even operate composedly; that opening and shutting of the chamber-doors, the use of the key, &c., could be as real as the sounds of the steps, which at first were not heard. Very important for our explanation of things is the deep sleep in which Happach discovered the old servant—usually such a light sleeper—when he entered her room. The soul had scarcely as yet returned into its case, and must be completely reinstated in the organism, the use of which was needed for the life of wakefulness. She returned as out of a death-sleep. After this, who can doubt of the appearance of the souls of the dying, or of the actually dead?

The incident strikingly recalls an experience of my own, which is germane to the subject, though not in rigid strictness, within its scope. The record is copied from a memorandum made long ago, and verified and attested by the observer:—

In the year 1855, being then at school, I was considerably overworked. Always more or less delicate as a boy, I had gone to school at an age which placed me at a disadvantage in competing with boys who had been trained from early childhood. My evenings were entirely occupied with preparation for the next day's work; and generally something remained undone, and was left over to the morning. I slept in a room opening out from my mother's room, and she was constantly on the watch on account of my somnambulistic tendencies. I used frequently to walk in my sleep, and she viewed the tendency with alarm, consequently she was always on the alert, and ready to catch any sound in my room, which she could readily do, as only a door intervened.

On the evening in question, I had worked as long as my power permitted, and an important essay was still left undone. My mother promised to call me early so that I might write it. In the faith of that promise I went to bed, but the work was "on my mind." I had had not long been in bed when my mother heard me get up, unfasten the door leading downstairs, and go out of my room. She followed me,



and saw that I was partially dressed, and carried an unlighted bedroom candle in my hand. I went to the dining-room, where I was used to work, and unlocked my desk, carefully placing the unlighted candle in such position as would have given most light if it had been burning. My mother followed me with a lighted candle which she, used to this proceeding before, carefully shaded from falling upon me. My eyes were fast closed, but my acts were those of a person perfectly wide awake. I took paper and commenced to write, and remained writing for what seemed to my mother a very long time. Sheet after sheet was filled, and then the whole revised until complete. I then rose with a sigh of relief, closed the desk, and took up my unlighted candle and went back to bed. Asked what I had been doing, I replied still in a state of blank unconsciousness, that I had been "putting things right for the morning." When the morning came and I was called, the first waking thought was one of despair about the essay. When my mother produced the document which I had written in my sleep, my astonishment was as great as hers had been. It was carefully written, with few erasures, and in handwriting fully as good as mine usually was. The style was my own—no better and no worse. It maintained my credit, for it was the best essay sent in.

Here we have the same effect produced by a dominant idea, only instead of projecting my spirit, my body was used abnormally: for the eyes were tightly closed, and I had no light to write by.

These experiences, though rare, are not so exceptional as may be supposed. Hudson Tuttle, in his "Arcana of Spiritualism," tells of the case of a Mr. Collins, of East Bloomfield, N.Y., who, while asleep, would often arise and write poetry and long letters in a room perfectly dark. He would make his lines straight, cross his *t*'s, dot his *i*'s, and make it perfectly legible. This was exactly the case with the MS. of my essay. It was precisely what it would have been in matter and manner, had it been produced normally.

Another case is recorded on the authority of the Archbishop of Bordeaux. A young clergyman was in the habit of rising from his bed, and writing his sermons while asleep. Having finished a page, he would read it aloud and correct it. Once in altering the expression "*ce devin enfant*," he substituted the word "adorable" for "*devin*," and observing that "adorable" (beginning with a vowel) required that "*ce*" should be "*cet*," he made the alteration. While he was writing the Archbishop held a piece of pasteboard under his chin; but it made no difference to his writing. The paper on which he was writing was then removed, and another piece substituted; but he instantly perceived the change. He also wrote pieces of music in this state. The words were under the music, and once were too large,



and not placed exactly under the corresponding notes. He soon perceived the error, blotted out the part, and wrote it over again with great exactness.

The same author notices a case preserved in the "Boston (U.S.) Medical and Surgical Journal," Vol. XI. Nos. 4 & 5:—A lady named Miss Rider would in her sleep attend to domestic duties in the dark, and with her eyes bandaged; would read in a dark room, and with cotton filled in her eye-sockets, and a thick black silk handkerchief tied over the whole.

Another young lady while at school was observed to leave her room at night; take her book, go to a certain place on the banks of a small stream, where she stayed awhile, and then returned to the house. In the morning she knew nothing of what had taken place, but her lesson was perfectly familiar.

These cases though not, as I have said, strictly coming within the scope of this paper, may be cited as showing the power which the human spirit has to act abnormally *through* the body, as well as *beyond* it. I want to elucidate abnormal action of spirit, in any way that transcends ordinary experience, if so be that I may force those, who are little inclined, to entertain the question of man's spiritual existence and action even in the physical state.

One more case in which mental anxiety was the motive-spring in spirit action, is all that I propose to quote here:—

Sir John Owen was a person of note, and of well-known credit. His lady and one of her sons lived in London, and being of a gay and expensive disposition, it was thought she lived beyond what the knight could afford, and that he was sensible of it and uneasy about it. She had a good house in London, and a country house or lodgings for the summer at Hampstead, and kept a splendid equipage.

It happened one day when Lady Owen was at her country lodgings, that a person well-dressed, in appearance a gentleman, called at her city house and asked the maid if there were any lodgings to be let there, and if her lady was at home? On the servant's evincing some anger at so rude a question—"Well," said he, "don't be displeased, your lady has had some thoughts of staying at her summer lodgings all the winter, and so would dispose of some apartments in town for the parliament season; and I am directed by herself to look at the rooms, and give my answer: let me but just see them, I shall do you no harm. He then entered, and as it were pushed by her, and going into the first parlour, sat down in an easy chair, his servant waiting at the door; and as the maid did not apprehend any mischief, she followed.

When she came in, he rose up, and looking about the room found fault with the furniture and the disposition of it: all was too good, too rich, and far above the quality of the owner; and he further said



that the lady did not know what she did, that it was an expense she could not support, and that such a mode of living would bring her and all the family to ruin and beggary.

The servant now conducted him into another parlour, where he found the same fault. He told her he was surprised that her lady lived at so extravagant a rate, as Sir John's estate could not maintain it: that it would run him into debt and ruin him; and thus he would be undone by her extravagance.

Upon this the maid retorted, and told him that this was foreign to what he came about; if the lodgings were too good for him, that was his business indeed; else, he had nothing to do with her lady's conduct or the furniture of her house; that her master was a gentleman of great estate, and had large plantations in Jamaica; that he constantly supplied her lady with money sufficient for her support, and for all her expenses; and she wondered that he should interfere.

The stranger now calmly entered into conversation about Lady Owen and her way of living, and told many of the secrets of the family, so that the servant began to be more courteous.

She tried several times to learn who he was, his rank, country, name, and address; but he always declined, only telling her he would go to Hampstead where Lady Owen lodged, and wait upon her himself; and, thanking the servant for her civility, he left the house, his servant following him.

The girl now became much alarmed at these curious coincidences and circumstances. At length she went to give her lady an account of what had happened. On reaching Hampstead, she found her mistress very ill. At first she was refused admittance, but she urged extraordinary business. "What extraordinary business can you have?" said the lady's maid, tauntingly, "if your business was from the devil, you can't speak with my lady just now, for she is very ill and in bed."

"From the devil!" said Mary; "I don't know but it may, and I believe it is indeed; so I must speak with my lady immediately."

"Nay," replied the woman, "here has been one messenger too many from the devil already, I think; sure you don't come of his errand too, do ye?"

"I don't know whose errand I come of, but I am frightened out of my wits; let me speak with my lady presently, or I shall die before I deliver my message."

"Die!" said the woman, "I wish my lady may not die before she hears it; prythee, Mary, if it be anything to frighten her, don't tell it her just now, for she is almost frightened to death already."

"Why," said Mary, "has my lady seen anything?"

"Ay, ay! seen," said the woman; "she has seen and heard too; there has been a man who has brought her dreadful tidings."

They talked so loud that the lady heard the noise, and immediately rang the bell for her maid. When the woman went in, "Who is that below?" said the lady, "talking so earnestly? Is anybody come from London?" "Yes, madam," said the woman, "here is Mary come to



speak to your ladyship." "Mary come," said she, surprised; "what can be the matter? why, sure, has she seen something too? Mercy on me, what's the matter? what does she say?"

At length Mary entered the room, and the woman was ordered to withdraw.

As soon as the door was shut, the lady burst into tears. "Oh, Mary," said she, "I have had a dreadful visit this afternoon; your master has been here." "My master! why, madam, that's impossible." "Nay, it was your master, I am sure."

In a word, the apparition of her husband had told her his estate would not support her expensive way of living, and that she would bring herself to misery and poverty, and much more to the same purpose as he had said to Mary.

Mary immediately asked her ladyship in what manner he appeared; and by the description that her mistress gave, it was exactly the same that had appeared to her, and desired to see the lodgings; then Mary gave her ladyship a particular relation of what had happened to her also, and of the message she was charged to deliver.

The lady was ultimately reduced, and obliged to sell her splendid furniture and equipage. But the most remarkable incident is that, just at this juncture, Sir John Owen, the lady's husband died in the West Indies.

This relation is taken from a manuscript that was in the possession of Sir Owen Ap Owen, of Brecknockshire; and the circumstance happened in the beginning of the reign of Queen Anne.

A desire to prevent injustice is the impulse in the following case :—

A gentleman of good position married a lady of fortune, by whom he had one son and one daughter. After a few years the lady died. He then married a second wife with less fortune than the other, who maltreated the children he had by his first wife.

The first misunderstanding between the parties was owing to the eldest son's wish to go abroad, which the mother-in-law would gladly have acquiesced in, had it not been for the expense, which she feared might prove very heavy. The young gentleman not obtaining leave, applied to his own mother's brother, and finding his plan approved, set out on his intended journey, contrary to the wish of his father.

The father received intelligence from him regularly for some time, and had made him a reasonable allowance; but owing to the influence of his step-mother, this remittance was suddenly discontinued, after which the correspondence ceased for four years.

During this long silence, the mother-in-law exerted herself in several ways: she first intimated to his father that he must be dead; and, consequently, that his estate should be settled upon *her* eldest son, she having several children. His father opposed this proposition very firmly, but the wife became importunate, arguing that, if he were dead, then there could be no room to object to her son's being heir-at-



law ; if he were alive, his neglect of his father was inexcusable, and he ought to resent it, and settle the estate as though he were dead.

The father withstood the importunities of his wife for a long time. Her restless solicitations, however, at last produced this provisional arrangement : that if he did not hear from his son within four years, he would consent to resettle the estate. She became dissatisfied with this conditional agreement, and he grew angry at her discontent. Still she teased him so continually that at last she reduced the time to one year ; but before she brought him to this agreement, she told him one day in a passion, that she hoped the spirit of his son would appear to him and tell him that he was dead, and that he ought to do justice to his other children. He replied that he hoped his son's spirit, if he were not dead, would appear to her and tell her he was alive, before the time expired.

It happened one evening soon afterwards that they had a violent quarrel upon this subject, when suddenly a hand appeared at the casement, endeavouring to open it. The gentleman did not see it, but his wife did, and she presently started up, as if frightened, and forgetting the quarrel, exclaimed, "Dear me ! there are thieves in the garden." Her husband ran immediately to the door of the room, and, opening it, looked out.

"There is nobody in the garden," said he ; and then shut the door again, and returned to his seat.

"I am sure I saw a man there," she said.

"It must be a ghost then," he replied, "for I am sure there is nobody in the garden."

"I am certain," added his wife, "I saw a man put his hand up to open the casement ; but finding it fast, and I suppose seeing us in the room, he walked off."

"It is impossible he could have got away in the time. Did not I run to the door immediately, and you know the garden walls on both sides would prevent escape."

"No, I am not so easily mistaken," replied she ; "if 'twas a ghost, 'twas the ghost of your son, who perhaps, may be, came to tell you he is gone."

"If it was my son," replied he, "he is come to tell us he is alive, I warrant you ; and to ask how you can be so wicked as to desire me to disinherit him ;" and with these words "*Alexander*," he cried aloud, repeating it twice, "if you are alive, show yourself, and don't let me be vexed daily with the story of your being dead."

At these words the casement flew open, and his son Alexander looked in, and staring directly upon the mother with an angry countenance, cried out, "*Here*," and then vanished ! The wife gave a terrified scream ; the maid ran into the parlour to see what was the matter, and found her mistress had fainted away. The husband ran immediately from the parlour into the garden, and from thence to two other doors which opened out of his garden, one into the stable-yard and another into the field beyond the garden, but found them all fast shut and barred. On returning into the garden, he found his gardener and a boy : he asked them if any other person had been in



the garden, but they both solemnly affirmed that none had been there.

Upon this he returned to the room, seated himself, and remained silent for some time. After a while his wife recovered herself, when the first words she said were, "What was it?" "Indeed," said her husband, "'twas Alexander." She fell into a fainting fit, and continued ill for several days afterwards.

This put an end for some considerable time to her solicitations about disinheriting her son-in-law. But time wore on, and she began to revive the old cause again, though not at first so eagerly as before. This gave rise to serious disputes, in which the husband alluded to the recent apparition, and threatened to recall it. The enraged wife at length indicted him as a wizard, and accused him of horrible traffickings in witchcraft and sorcery. At length,—for what will not the discontent of women effect?—she so far prevailed on him, that he offered to refer the dispute to indifferent persons, or friends on both sides; and they met several times, but could bring the matter to no conclusion. His friends said that he called for his son, and some one opened the casement and cried "*Here*;" asserting that there was not the least evidence of witchcraft in that, and insisting that she could make nothing of it. She offered to swear that he had threatened her before with his son's ghost; that now he had visibly raised a spectre, for that upon calling his son, the spirit immediately appeared. After much altercation they were reconciled again, and accordingly he gave her the writing; but when he delivered it to her, in the presence of her two arbitrators, he thus addressed her:—"Look you, you have worried me into this agreement by your fiery temper, and I have signed it against justice, conscience, and reason; but depend upon it I shall never perform it."

One of the arbitrators said, "Why, sir, this is all to no purpose; for if you resolve not to perform it, where is the utility of the writing? Why do you promise what you do not intend to perform? This will but kindle a new flame to begin with, when the time expires." "Because," said he, "I am satisfied in my mind that my son is alive." "Come," said his wife, speaking to the gentleman who had argued with her husband, "let him sign the agreement, and leave me to make him perform it." "Well," replied the husband, "you shall have the writing, and you shall be let alone, but I am satisfied you will never ask me to perform it." At the end of four months she challenged the performance; accordingly a day was appointed, and her two friends, the arbitrators, were invited to dinner. Accordingly the writings were brought forth, engrossed, and read over; and the husband being won over, executed the deeds. When they had settled the particulars, and the new deeds were read over, she took up the old writings to cancel them; and, on her tearing off the seal, they suddenly heard a rushing noise in the parlour where they sat, as if somebody had come in at the door which opened from the hall, and passed through the room towards the garden-door, which was shut.

They were all much surprised at it, for the noise was very distinct;



but they saw nothing. The woman turned pale, and became very nervous; however, as nothing was seen, she soon recovered, and said to her husband, "What, have you laid your plot to bring up more devils?" The man sat composed, though he was not less surprised. One of the gentlemen said to him, "What is the meaning of all this?" "I protest, sir," he replied, "I know no more of it than you do." "What can it be then?" said the other gentleman. "I cannot conceive," said he, "for I am utterly unacquainted with such things." "Have you heard nothing from your son?" asked the gentleman. "Not one word these five years," replied the father. "Have you not written to him about this transaction?" said the gentleman. "Not a word, for I know not where to address a letter to him," he answered. "Sir," said the gentleman, "I have heard much of apparitions, but I never saw one in my life, nor did I ever believe there was any such thing possible, and indeed I have seen nothing now; but the passing of some body or spirit across the room just now was evident; I heard it distinctly." "Nay," said the other arbitrator, "I felt the wind of it as it passed me. Pray," he added, turning to the husband, "did you see anything yourself?" "No," he replied. The first arbitrator inquired, "Have you seen anything at any other time, or heard any voices or noises, or had any dreams about this matter?" "Indeed I have several times dreamt my son was alive, and that I had spoken with him, and once I had asked him why he was so undutiful as not to let me hear from him in so many years, seeing he knew that I had it in my power to disinherit him," he answered. "Well, sir, and what answer did he give?" "I never dreamt so far on as to have his answer." "And what do you think of it yourself?" said the arbitrator, "do you think he is dead?" "No, indeed," said the father, "I believe he is alive, and that I am about to commit myself." "Truly," said the second arbitrator, "it begins to shock me; I don't care to meddle any more with it." The wife having somewhat recovered her spirits, and being specially encouraged because she saw nothing, now started up—"To what purpose is all this discourse?" said she; "is it not already agreed upon? What do we come here for?" The first arbitrator agreed; "I think we meet now not to enquire into why it is done, but to execute things according to agreement; and what are we frightened at?" "I am not frightened," said the wife; "come, sign the deed, I'll cancel the old writings if forty devils are in the room." Upon this she took up one of the deeds, and was about to tear off the seal.

At that moment the same casement again flew open, and the shadow of a body was seen standing in the garden, the head reaching up to the window, and the face looking into the room, staring directly at the woman with a stern countenance: "*Hold*," said the spectre, as if speaking to the woman, and immediately shut the casement, and disappeared.

It is impossible to describe the consternation which this second apparition created in the whole company; the wife screamed out, fell into hysterics, and let the writing drop from her hands: the two arbitrators were exceedingly terrified, and one of them took up the



award signed by them, in which they empowered the husband to execute the deed disinheriting the son.

"I dare say," said he, "be the spirit a good or a bad one, it will not be against cancelling this," and he tore his name out of the award; the other did the same, and both of them rose from their seats and said they would have no more to do in the affair. This put an end to the whole business.

In about four or five months after the second apparition, the son arrived from the East Indies, whither he had sailed four years before, in a Portuguese ship from Lisbon. Upon being particularly inquired of about these things, and especially whether he had any knowledge of them, or had seen any apparition, or other extraordinary intimation concerning what was going on against him at home; he constantly affirmed that he had not, except that he once dreamt his father had written him a very angry letter, threatening him, that if he did not come home, he would disinherit him, and cut him off without a shilling. This, he added, was one of the principal reasons of his desire to return to England upon the first opportunity.

Mrs. Crowe gives a striking case of an apparition being seen under circumstances of mental distress, which I cite here:—

"On the evening of the 12th of March," says Mr. H., an artist, and a man of science, "I had been reading in the 'Philosophical Transactions,' and retired to my room somewhat fatigued, but not inclined to sleep. It was a bright moonlight night, and I had extinguished my candle, and was sitting on the side of the bed, deliberately taking off my clothes, when I was amazed to behold the visible appearance of my half-uncle, Mr. R. Robertson, standing before me; and, at the same instant, I heard the words, '*Twice will be sufficient!*' The face was so distinct that I actually saw the pockpits. His dress seemed to be made of a strong twilled sort of sackcloth, and of the same dingy colour. It was more like a woman's dress than a man's—resembling a petticoat, the neck-band close to the chin, and the garment covering the whole person, so that I saw neither hands nor feet. Whilst the figure stood there, I twisted my fingers till they cracked, that I might be sure that I was awake.

"On the following morning, I inquired if anybody had heard lately of Mr. R., and was well laughed at when I confessed the origin of my inquiry. I confess I thought he was dead; but when my grandfather heard the story, he said that the dress I described, resembled the strait-jacket Mr. R. had been put in formerly, under an attack of insanity. Subsequently we learnt that on the night, and at the very hour I had seen him, he had attempted suicide, and been actually put into a strait-jacket.

"He afterwards recovered, and went to Egypt with Sir Ralph Abercrombie. Some people laugh at this story, and maintain that it was a delusion of the imagination; but surely this is blinking the question! Why should my imagination create such an image, whilst my mind was entirely engrossed with a mathematical problem?"



The words "*Twice will be sufficient*," probably embodied the thought, uttered or not, of the maniac, under the influence of his emotion—two blows or two stabs would be sufficient for his purpose.

And now what do these narratives establish? What theory can be grounded upon them? Two, as it appears to me. This first: MAN HAS A SPIRIT WHICH CAN ACT BEYOND THE PHYSICAL BOUNDS OF HIS BODY. And this next: AFTER THE CHANGE CALLED DEATH, AND DURING THE TRANSCORPOREAL ACTION OF HIS SPIRIT, HE IS THE SAME MAN AS HE IS DURING HIS NORMAL STATE OF EXISTENCE. The body is an accident. The real man exists independently of it, even after its dissolution. These are the facts which all these records point. Other theories may be grounded upon them, but I insist on these. MAN IS A SPIRIT, AND CAN ACT INDEPENDENTLY OF HIS BODY, AND WILL SURVIVE ITS DISSOLUTION.

(*To be continued.*)

## ESSAYS ON MOTION, MATTER, AND RESISTANCE.

BY JOSEPH HANDS, M.R.C.S.

- (a) "When Bishop Berkeley said there was no matter,  
And proved it, 'twas no matter what he said."

DON JUAN, Canto xi.

(b) If thought was a capacity of matter, the rock, like the man, should be endowed with a thinking capacity.

(c) Men of science mostly occupy their time and abilities in contemplating or examining into the productions of Nature, rather than employing their energies in searching after the modes through or by which she fabricates and evolves the sequents of her labours.

(d) As regards ponderable or gravitating matter, I would ask whence came it, and to what final end does its economy tend? Further, how much of it, when called into being, is persistent, and what portions of it are evanescent?

(e) Nature whilst fathoming her ponderable productions (unlike mathematicians during their artificial labours) never employs circles, right-angled cubes, and squares or straight lines; nor did she ever form in her economy a non-polar sphere, but, on the contrary, all her evolutions, as to outline, tend to the ellipsoid, rhomboidal, hexagonal, curvilinear, and obovate, &c., configurations. Relative to the latter figure, whether imagining the form of an atom, contemplating the feature of a dew-drop, or the shapes of the fruits of the earth, each is ovate, or resembles the planetary and solar systems in being flattened at their poles. In addition, all the grand productions called into being, and useful discoveries made in the arts by man or woman, were brought to light



by persons incapable of measuring the magnitudes and bearings of things or objects by means of figural calculations.

(*f*) Wherever matter exists, there must follow motion, and in all regions where these obtain—as regards the superficies of conglobate worlds—there must be life.

(*g*) The suppositious and indefinite thoughts of philosophers are mostly of little or no use—in fact, they are generally injurious by reason of tending to prevent instructive inquiry. Every individual, whilst interpreting, should speak and write concerning that which he *knows and comprehends*, and never indulge in conjecturalities.

(*h*) It is the knowledge of facts—the result of experience, and not theories and hypothesis—which teaches or calls forth wisdom.

#### DEDICATION.

The following disquisitions are inscribed to the contemplative and expectant philosophical inquirers of the present day, with the earnest anticipation that they may be incited in the future to more rigidly occupy themselves in examining into our modern discoveries, in order that through them they may be inquiringly urged on towards that epoch wherein shall be displayed infinitely more wonderful disclosures than any of those at present developed. These forthcoming revealments will in the future occupy the new fields which shall be apportioned to the unfolding of some of those greater secrets—with their uses—which are as yet buried in the deep bosom of beneficent nature.

These forthcoming expositions will also be found to lead those who do or shall believe *only* in the existence of ponderable matter, to unmistakably discern that this substantive entity—upon which so much of their *faith* rests, and to which they attribute almost every capability—is unequal, by itself, to develop or be the evolutionary cause of any one event or occurrence, however simple that incident may be.

I am impressed with the greatest confidence to state, that the future inquirers into science and philosophy will be enabled, as time rolls onward, most positively to demonstrate that all results—whether natural or mechanical—must be developed or brought about, either through imponderable spiritous-matter, as heat, electricity, magnetism, &c.; or through certain weightless spiritual-material essences, such as the life-principle of the vegetable and animal kingdom; and lastly, the supereminent, reasoning soul-element pervading the system of man.

#### PREFACE.

The present Essay on Matter was in part commenced as far back as 1845, at which period I held fast to the doctrine of Materialism.



During the above-named year it was my fortunate destiny to meet with a case of clairvoyance, which natural phenomenon became developed through my own manipulations, and at a first sitting. I would here remark, that this most extraordinary ability burst unexpectedly upon my senses, and in an instant swept away all distrust as to the being of a soul, or of its future existence; and this after I had professed scepticism—as regards these subjects—for many years.

The predominance of these doubts led me, during a long period of ignorance, to associate with the crowd of unbelievers, instead of gleaning knowledge through self-experience, by walking in that path trodden by the few, in which were realised the eventful facts, that alone could have convinced me of my once erroneous persuasions. It may be here mentioned, that the individual first experimented upon by me was the afterwards celebrated Ellen Dawson, who, at the time of my mesmeric applications, was labouring under frightful disease of the heart, of which she became rapidly cured. Since this—my first effort to heal “by the laying on of hands”—I have called forth the transcendent ability of clear-seeing, in forty-seven different patients, of all ranks, from Madame la Comtesse down to the peasant-girl, and from the simple school-boy up to the man of letters; yet I once presumed to deride this lucid capability, thinking that all who confessed to the fact in question were either mad, foolish, or untruthful; though that fact had been announced as a verity in all ages of the world, equally by the thoughtful and learned, as well as the wise through experience. I would pointedly confess that it was this luculent capability—and that alone—appertaining to the animal economy, which precipitated me from my materialistic throne, upon which I had so long placed myself in ignorant exaltation.

It may be as well, perhaps, here to state by way of creating confidence in my perceptive faculties, that I had for many years of my life, previously to witnessing clairvoyance, been a diligent and successful teacher of men, which occupation may serve to vouch for my industry whilst walking in that path in which can be acquired so much knowledge—“for by teaching we are taught.” I would, moreover, announce, in order to attract additional attention to my capabilities of discernment, that I had the advantage of being under the tuition of the first masters of the age, among whom I may mention Professors Owen and Faraday, &c. Further, there was a period in my existence, when I at times flattered myself that I was well versed in most of the phenomena belonging to natural and experimental philosophy; and I had also arrived at the conclusion that most of the principles taught in the schools were correct. But experience and



reflection have shown me, that much appertaining to the teachings of scientific professors were but empty theories, which were found to crumble into "shadowy nothings" when tested and explained by the capacities of clairvoyants. Apologising for these personal observations, I would observe, that this clear-seeing ability was often developed in and exercised by those rather deficient in organisation and often void in education. This simplicity of character will be readily recognised, when it is known that many of these seers were quite young, and some of the more advanced in age were wanting in worldly experience; yet, notwithstanding these defective conditions, they, in the clairvoyant state, could readily read the history of the past, and prophesy accurately of the future, and also well and correctly describe the phenomena which were transpiring in Nature's laboratory, and likewise clearly define the whereabouts and growth of certain minerals and springs of water, hidden in or under the earth, &c. In addition, they could point out the internal workings and economy of the living plant and animal, and were most astonishingly versed in cause and effect. Again, they could successfully prognosticate concerning disorder and disease, and prescribe for and heal the sick, after the same manner as did the Pythoness and Prophet in the Temples, or rather Hospitals, of the ancient Eastern Therapeutæ. There is one character belonging to these clear-seers we would mention: that they never attempted, if honest and truthful of purpose, to *guess* or *surmise* when or how certain future occurrences or condition of things would transpire, but mostly—and without any noticeable effort—decided after what mode coming events and circumstantial effects would be unfolded. It might be stated, by way of creating more confidence in my assertions relative to the capacities exercised by clairvoyants, that the foregoing facts did not rest upon my own discernment or perceptive abilities alone, but were witnessed and attested by very numerous truth-seeking companions, who surrounded me whilst I was exploring in these fields, once held sacred, which are still, as yet, shut out from the rude entrance of the doubter and the general world. I would moreover state that my fellow-examiners into the above phenomena were men of the first education and endowed with very capable intellects, numbering among them persons of the highest rank, professors of physic, law, and divinity, to whom may be added many of the first authors of the day. For a list of their names I refer the reader to my work on "Will-Ability." I would, in summing up, again beg leave to apologise to my readers, for the positive language in which this article is written, as well as for the individual statements discussed; but, the intense desire I feel to incite future



investigators to enter upon and explore this at present obscure path in which I have reaped so much wise experience and enjoyment, must plead my excuse for the somewhat arbitrary diction of this introduction and following essays.

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#### PROLEGOMENA.\*

According to the theories designed to be inculcated in the following disquisitions on Materiality, it may be necessary to suggest, that I deem the primary ethereal elements of unparticled or undeveloped matter to be at first atomised or corpusculated in Nature's creative laboratory, by the growing organisms that surround us, before they can form the vital molecules which constitute the component parts of living entities. And be it further observed, that when these vital existences die, and their tissues become decomposed into gases, vapours, dust, &c., Nature can never again directly employ these results of decay, either in their supposed simple state (as that of carbon and oxygen, &c.), or in the compound condition (as under the express form of water, ammonia, carbonic acid gas, &c.), to feed upon or form any new or fresh reproductions that may appertain to the animal and vegetable kingdoms. But be it understood that when the emanations from living things and the proceeds of disorganisation shall have again, by obeying the laws of the universe or the natural economy of vital structures, assumed their original characters of unparticled or uncombined imponderable and non-resistant matter, then, and only then, can such matter be enabled to serve in the building up or in that developing distribution, which must be employed in or associated with the things that now live or shall exist in the future.

It is necessary that my readers should constantly bear in mind, that the superficial stratified rocks and earths of which our globe is constituted were all once pregnant and quickened with a life-principle, and owe their primary origin to the animal and vegetable kingdom of the past and present eras.

#### ESSAY ON MATTER.

1. MATTER.†—(a) What is it? Whence came it? And what are its varied economies, whilst obeying the laws which direct and preside over its every change—whether in motion or *apparently* at rest? (b) How much can we at present comprehend of the qualities and capabilities of matter beyond its physical bearings? (c) Relative to

\* *Prolegomena* (Greek), Preparatory discourses or preambles.

† Matter (*materies*), substance.



the ultimate principles, the combination of which form our present supposed simple or single bodies\* (the non-compound ponderable elements of the schools), what know we? Lastly, the question might sometimes be asked, and with reason, relative to many of the very unstable conditions of certain kinds of matter, What has become of it, and whither has that objective substance gone that we, a short time since, palpably handled or contemplated, and under what character will it again affect our senses? What satisfactory response can be made to these questions? Of the ultimate nature of extended materials, the human faculties, as commonly employed, do not take cognisance, nor can the data be furnished through observation or experiment (by our present recognised senses) on which to found an abstract investigation of it. All that is at present supposed to be known of ponderable bodies are their general properties, as perceived by our five recognised receptive faculties. The contingent qualities of material existences are said to be mobility and weight. The essential attributes of matter are stated by the ancients to be (1) Divisibility, (2) Impenetrability, (3) Porosity, and (4) Compressibility.

2. In the current period, though amid vast sources of knowledge, all of which tend to lead to new discoveries, we are constrained to confess that at present we can understand or surmise very little, if anything, of the naturally obscure tendencies or operations one upon the other, of the elements constituting what has been termed matter.

It is conjectured that whatever event or experience has been impressed on any single atom or combination of atoms relating to matter, has also been stamped upon or imbibed by every other molecule in the universe, and will continue to be printed or photographed, so to express it, upon every succeeding group of corpuscles that shall in the future ever enter into combination with each other. In addition, we are especially lost whilst surmising as to the antecedent state of matter in the long past—when what we now term life or vitalised atoms, were a nonentity in anything or distinct formation. Our astonishment is still further enhanced as we make the attempt to comprehend—even in imagination—the shadowing forth of the primary action of the laws which pre-disposed and then governed and directed the disposition of the earlier material essences, whilst they were in preparation for the assumption of some of those properties, under which they are now presented to our very varied sense-receptive faculties; and it may be observed that a vast number of those properties and abilities have yet to be discovered, and their prominent uses pointed out.

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\* As carbon, oxygen, hydrogen, nitrogen, and the different metals, &c., &c.



3. In examining the leaves or strata of the globe we inhabit, it has been recognised, that there have been from time to time, immense changes in the mineral, vegetable, and animal kingdoms. We also further discover that there were added or developed at distinct periods, certain—at present conjectured to be—simple or unmingled bodies to the world's constituents, which had no being in an earlier era of the earth's existence, and that these unfoldments of materiality at subsequent intervals entered into combination, the one with the other, to form particular compound productions and associations, which became the antecedents of some of those bodies that now act upon our perceptive faculties. Many blended compositions—originally formed, as before stated, from unparticled or ultimate elements of matter—have also been discovered to exist in some of the later crusts of our planet, which had no being in a former age, as to their present configuration and quality—such, for instance, as those belonging to some of the metals and their compounds. Be it also noticed that we in our laboratories—like Nature during her labours—are constantly, at the present period, chemically forming or creating new compounds, that have no being in the material world, as now known to us.

4. As out of nothing there can never originate a something, we are led to suppose, from witnessing certain developments, that there must be states, qualities, capabilities, and commixtures of imponderable matter, which have hitherto escaped, and for ages will perhaps still elude our capacities to grasp. Through these suppositions we are incited to infer, that the physical existences we now regard as simple or single bodies—as before suggested—are themselves compounded out of certain tenuous elements of undeveloped or unatomised matter, the characters of which are so rare or subtile, that they have up to the present time escaped our intellectual energies to detect.

5. Whilst reflecting on this subject, I am led to conjecture that there was once a cycle when all the gravitating *material existences* we now behold subsisted in a state, quite as etherial or unsubstantial as are the weightless elements now presented to our feelings or senses, under the forms of heat, electricity, and magnetism, to which we may add those of sound, colour, &c. There can be little doubt, that in the far back period of the eternity of time, unconcentrated or unformed matter entered into a closer intermixture with these said imponderable spiritous essences of sound and colour-exciting principles, and also with the magnetic, electric, and calorific entities, than they do at the present time.

6. It would appear from certain evidences, that in the course of the unfolding of Nature's laws there came a revolutionary period when these subtilely-mixed or volatile elements separated into comet-like divisions.



7. The breaking up and the after-concentrations of the ethereal constituents, which once filled indefinite extension, into masses, gave rise finally to the formation of the different star-suns of the universe. Our world light-exciting orb at the present period turns on its axis once in twenty-five days, but when this luminary's circumference extended as far as the earth, the sun, from which our globe broke or was thrown off, required 365 days to effect a revolution on its axis, but when the periphery of the great luminary of day extended further into space, where it flung off the more distant planets, the time of its revolution was, of course, proportionately lengthened out.

In continuation: From these star-suns, whilst revolving on themselves, broke loose, from time to time, their now accompanying planets, some of which latter in turn threw off certain rings,\* like those belonging to Saturn, which at periods divided into moon-satellites, similar to those of Jupiter; and finally all became the attendants of the sources from whence they sprang, thus constituting *altogether* the vast luminous firmament, part only of which is visible to us. It may be further supposed that the conditions of the foregoing primary nucleated masses, after revolving through countless ages, mixing and remixing, first as "airy nothings" or unimaginable ethereal existences, then assumed the forms of thin vapours, which in time put on the character of tenuous fluids, that afterwards became the liquid products, in which was formed certain soluble bodies, that by acting and re-acting on each other, through innumerable periods of time, finally approached the character of the elemental products now in being.

8. Out of heat, electricity, magnetism, and other subtile or rare principles originally constituting amorphous or unparticled matter, were developed the compound—as we presume them to be—atoms, monads, or corpuscles of the schools, of which the sphere we now inhabit is conjectured to be composed. Further, the different metals and their oxides, which in part produce the rocks and soils that pen in the rivers and the mighty sea, with its world of waters, are made up of the molecular atoms so derived. The gaseous elements sustained by the earth and ocean, which enable us to live as breathing animals, owe their derivation to the same sources.

9. From the above conception of the origin of the formations out of which sprang all the physical existences that everywhere surround us, I shall pass onwards to the contemplation of other sequents, which have issued forth and are still emanating from Nature's

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\* Familiarly illustrated by the flying off sometimes from the outer edge of a grindstone, its rim, or margin, whilst rapidly revolving on its axis.



laboratory ; and while thus proceeding I will endeavour to picture the modes by which she effects her purposes whilst giving birth to the varied products she has presented to our senses ; or I would, at least, try to make more particular inquiry concerning the why and the wherefore of certain results, which up to the present day have obtained but little notice from philosophers beyond the general records touching their individual being.

10. It may be suggested that the extreme tenuous or impalpable condition in which the vast world of matter once was (as previously suggested) can in part, as circumstances require, exist again. In fact, certain of these rare unparticled or unatomised corporeal elements (to be hereinafter discussed) still obtain or have a subsistence, though we at present fail to demonstrate their positive form of entity.

11. In proceeding with our subject I shall endeavour to show that all kinds of matter—of whatever description or condition—are continually interchanging certain principles, and thereby altering their state of being, but the natural capacity of this action between distinct bodies, escapes at present our abilities to detect or display.

12. By comparing some of the supposed simple or undecomposable elements of the schools, one with the other, under different circumstances or rather conditions to what hitherto they have been examined, we shall be enabled to form a better conception relative to their—as before noticed—compound states, and consequent bearings in the economy of nature.

13. In searching into the characteristics of hydrogen-gas, we discover that when uncombined with other ponderable bodies, it is the most rare, and lightest known material, with which we are acquainted. It should also be remembered that under certain conditions, this gas is capable of assuming, like nitrogen—the chief constituent of the air we breathe—the property of a metalloid. It is also found that hydrogen is capable of combining (after the manner of some of our heaviest metals) with definite proportions of certain gaseous elements. Thus, we can oxidise hydrogen, by uniting free electricity with it, in the presence of oxygen, or by burning it when exposed to this latter gas ; through either process the protoxide of hydrogen or common water is formed, which consists of two measures of this last element and one of oxygen. It may be here noticed that aqueous fluids may be crystallised by the abstraction of heat, and contrary to almost every other substance in nature, water is increased in volume by solidification. But to return, we can also by a chemical process peroxidise hydrogen ; moreover this subtile gas is found to combine likewise with chlorine, forming hydrochloric acid or spirits of



salts. Similar unions to the above may be produced with the vapour of fumes of metallic mercury (quicksilver) when brought into contact with oxygen and chlorine; these latter gases also readily combine with any of the other common metals, especially when they are divided into very small fragments, or reduced to extremely thin leaves. Their union is likewise greatly assisted—as to time—by the addition of heat; with others, the junction is intensely hastened by employing currents of electricity or galvanism. It may be further stated that heat, electricity, and magnetism, and most probably light and colour, &c., combine in a greater or lesser quantity—according to circumstances—with all substances, whether simple or compound; but it is very different with the ponderable atomised corporeal bodies: they only chemically unite with particular and definite kinds of other single elements, and always in given proportions.

14. I would solicit my readers to entertain with me the supposition that we had discovered the mode of resolving this said hydrogen into its ethereal physical constituents or ultimate elements of imponderable or unparticled matter. If this could be accomplished, we should then be made aware, that the separate elements of which this gas is compounded, would be more subtile than the spiritous matters (so to call them) presented to our senses under the form of heat and electricity with mineral and animal magnetism, &c.

15. In the opening paragraph of this essay, I put the query—Under what laws does matter so often change its character, and after what manner does it sometimes disappear to our senses and apparently occupy no space? I am impressed to here ask another question. Where is the locality in which matter is not? It doubtless exists as an imponderable non-resistant element in the far far away, extending into the unimaginable expanse beyond the apparent blue dome we have so often looked upwards through, in joy or in sadness. Newton attempted to calculate, by means of figures, the density of the rare ethereal form of matter, which extends beyond the confines of our atmosphere into infinite space, constituting that great ocean of scarcely ponderable medium, in which the orbs of our system roll in their respective paths, and he proposed that it must be 700,000 times less heavy or more light than the air we breathe.

16. This so-called tenuous and apparently intangible matter can also have an existence and locality between the molecules or atoms making up the living and lifeless objects that surround us. The latter proposition may easily be assumed, for as we proceed with our subject, we shall place before the reader certain facts, where one of two palpable corporeal bodies appear—as far as the visual organs are concerned—to occupy no locality when mixed together.



17. It is a well-known experience, that we can only become conscious or sensible of the existence of distinct objects through the properties that belong to or emanate from them, by means of certain qualitative undulations, &c. If any of these issuing attributes, that act on our varied and numerous perceptive senses, become altered or quiescent, then the aspects and even the forms, under and through which we recognise things, disappear, and the bodies in question would then not be themselves—as it were, and thus conditioned they must present to our receptive sensations something else than what they were before the alterations effected in them—by abstraction or addition—had taken place. Among some of the characteristic attributes of materiality which make us acquainted with the being and state of external things, may be enumerated : life, death, attraction, repulsion, form, size, weight, hardness, softness, sweetness, and bitterness, to which may be added, colour, odour, and sound. These three latter belong to the family of elementary spiritous matters, like light, electricity, magnetism, and heat. We would further reiterate that without these said undulatory or vibratory spiritous elements, and those emanations which become impressed upon the sensitive surfaces of our nervous systems, we should never have known or recognised the existence of what is commonly called crude material entities.

We will illustrate the subject in question by calling attention to the changes which ensue, as regards some of the metals, whilst being chemically or otherwise acted upon.

18. If we examine pure mercury at common temperatures, we shall perceive it to be a brilliant heavy fluid. By abstracting some of the spiritous matter, commonly called heat, from this silver-like liquid, it then becomes a malleable dense solid ; on the contrary, by adding a sufficient quantity of caloric to this metal, it now puts on the character of vaporous fumes. Further, accordingly as we oxidise mercury, we can either form a grey powder—the protoxide, or red scales—the peroxide—of this metal.

19. In extending our observations to the changes of substances as regards their qualities and appearances, it may be noticed that if we combine the oxides of most metals with acids, they then form soluble salts, as alum, soda, potash, iron, zinc, &c. These latter states cause different bodies to be deprived of all their former characteristics.

20. By dissolving some of our anhydrous\* metallic salts in water, we lose sight of them altogether, as far as their occupying any apparent space is concerned, for none of the aqueous fluid—if pure—in

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\* Anhydrous—as regards salts—without water of crystallisation.



the vessel will be displaced by the careful addition of the dry or waterless salt.

It has long been demonstrated that salts containing water of crystallisation, dissolve in fluid without increasing its bulk more than is due to the water present in the solidified salts. This fact was first observed by Dr. Dalton, who remarked that certain hydrated salts, on solution in water, increased its volume by a quantity precisely equal to the proportion of water held in combination. Thus, from the foregoing we see that each mutation causes a transfiguration, or difference in the quantity of substances, and consequently their properties and appearances are metamorphosed, as far as general recognition is concerned.

21. Having traced in the foregoing sections, some of the changed aspects and capacities assumed by the metals under differing circumstances—as when pure and in combination—we may perhaps, with advantage to our subject, mark down some of the varied conditions of carbon, as found alone (that is in its simple elementary state, as it is presumed to be in the schools) and in combination with other bodies.

22. The uninitiated would never conjecture that the diamond was merely crystallised charcoal, but the educated experimenter well knows that this gem will burn rapidly, like a piece of fuel, when heated in oxygen gas, and the sole product is carbonic acid. In addition, charcoal at a very high temperature can exist as a vapour, whilst over red-hot iron, as in forming steel, or when *in vacuo*, acted upon by the galvanic current. It here passes from the negative to the positive pole in the state of an aeriform elastic fluid or fume.

Again, how different in its qualities and disposition is carbon when it assists in forming or becomes allied to the living tissue of an animal. The distinctive bearings of this material is again varied, as met with under the form of coal. No one unskilled in botanical physiology would at first imagine that this same principle—under another form—constituted the base of the living tree in the forest and the herb of the field.

23. I am further impressed to ask the question, How, and in what way, does carbon originally or primarily enter into and make up the chief constituent of plants? The growing vegetation does not obtain it, under any of the phases known to us, from the air, or from the soil, as evidenced—relative to the latter—by shrubs being enabled to increase in size, though growing out of the stony crevice of an otherwise barren rock. Some plants may be seen to shoot and become developed, even while suspended in the atmosphere by a piece of string, or hanging from the limb of a tree, &c., as noticed with some



of our aërial vegetation, and certain creepers, cryptogamic mosses and floating aquatic plants. (Relative to air-plants, this name is given to any kind of vegetation which grows without roots penetrating the earth). The most extensive natural order in which air-plants are found is the *orchidaceæ*, thousands of species of which literally crowd the forests of hot climates. Next to these range bromeliaceous plants, some of which will live for months suspended freely in the air, or tied to iron or stone balconies. Various species of *figus* (fig-tree) and some *Gesneraceæ* have similar habits. The only real air-plant that grows wild in Great Britain is the *cuscuta* or common dodder, a curious thread-like twining plant found on some heaths. Again, the earth placed in a box or tub has been carefully weighed before a given tree was placed in its contained mould, which was again examined by the balance twenty years afterwards, without the soil in which the shrub grew being in any way diminished. In fact, the woody fibre of the tree so produced outweighed the box and its contents.

24. The carbon found in our surrounding vegetation, was not obtained from the air, for that is and ever has been, as a *law*, the same (except that local and very limited portion derived from the carbonised oxygen given out by animals and by plants in the absence of light and also at periods from certain portions of the earth) as it was thousands of years ago; in proof of which I shall place before the reader a few facts illustrative of my assertions.

25. It was discovered on examination that the air sealed up in a bottle nearly 1800 years ago in Herculaneum, contained the same proportion of carbonic acid as it does at the present day, viz., one part in a thousand. This comparative quantity would be found to obtain whether we analyse the general atmosphere on the surface of the earth, or forty miles high on the summit of our aërial elements, by reason that gases act as vacua to each other.

26. It was formerly conjectured by some hasty reasoners that at the period when the plants and forests were growing, which finally formed the coal-strata, our then atmosphere was chiefly composed of carbonic acid, in order, as they supposed, to supply the then vast vegetation with carbonaceous food. But mature reflection and certain facts teach us that such a condition could not have obtained; had this been the state of their surrounding medium, it would have acted as a poison to the *then* plants, as it would to the *now* animals. It is very well known from experience that the botanic world can only tolerate a certain proportion of carbonic acid in the air, viz.: one in a thousand parts; if a greater quantity prevailed, the tree and herb would become poisoned, and of course perish. Some trees, and



especially the fig, are always exhaling carbonic acid, both by day and night. It has long been very *questionable* whether plants can take up oxygen or carbonic acid direct from the air. It was conjectured by some individuals that the vegetable world became nourished from the ammonia that pervades, more or less, the atmosphere; but I shall in the course of my article *prove*, I think, that if the botanic world does absorb the above-mentioned bodies, it instantly decomposes or de-atomises them into their ultimate pristine amorphous imponderable elements, and in this way they may *assist* in materialising the vegetable kingdom, which latter, I shall presume to state, is chiefly, if not altogether, built up from the above unparticled and weightless matter, which is everywhere diffused, even throughout unimaginable space, and doubtless is the only *original* source of the growth of animals as well as plants.

27. It should not be forgotten whilst on this subject, that in general the vegetable kingdom does not take up, nor can it create or form carbonic acid but in the presence of light; and of course the more intense the aërial lucidity, the greater the proportion of acid consumed, or rather carbon formed by the in-born economy of the plant itself. Now as the sun's magnetic rays\*—which rouse by electrical action the heat and light constantly present in our atmosphere—were the same in quantity and quality, according to the seasons or other variations, millions of years ago as now, of course there could not have been sufficient aërial light roused into action to incite the different plants to form more carbon, or take up a greater portion of carbonic acid from the air, at that far back period, than they could be enabled to accomplish at the present day.

The light and warmth of the earth and air only in part, as before noticed, emanate from the sun, but are contained in the atmosphere and the constituents of the planet we inhabit. The orb of day merely excites, by magnetic influence, these spiritous principles into action or more vivid motion; for it would be found that if our aerial elements were removed, we (supposing life to still pervade us) should never feel heated by, or see, the sun and stars again. Further, even if the common dust, as shown by Professor Tyndall at the Royal Institution, the bactria, cryptogamic sporules (the reproductive powder of certain plants) with the thousand other atomic scoræ, or *débris*, and flocculent shreds which now pervade or float through the air, were removed, our apparent sun-lit dome of the day, and the star-studded canopy of

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\* The luminous atmosphere of the sun is unquestionably not the result of an igneous process—as generally understood—but ensues from a continual motive electrical action going on in its aeriform metalloid elements, as hydrogen, iron, &c., &c.



the night, would be for ever shut out from our capability to recognise them. In fact, all objects would disappear from our *common* sight, and we should be enwrapped—as far as the sun and stars are concerned—in impenetrable darkness. To illustrate that heat and light are always present in our atmosphere, can be shown by employing in a dark room a transparent glass cylinder, in which has been fitted a well-adapted piston, and suddenly condense its contained air by driving down the said piston, we shall be able to elicit, or squeeze out, so to speak, both light and heat. This result will be evidenced by the luminosity called forth by compressing the air—like the sparks generated by the attrition of the flint on the steel; further, relative to the heat, a sufficient quantity will be compressed or set in action to ignite a piece of phosphorus placed at the bottom of the glass tube. Again, the electric fluid as it suddenly flashes through the atmosphere demonstrates that heat and light form a part of the air we breathe.

28. In further noticing the constituents of the atmosphere it may be remarked that the eyes of the animals which had a being in the earlier ages of the earth's being were constructed after the form and economy of those their now existing prototypes. The facets (faces) of the organs of vision belonging to these creatures—so long locked up in the rocks like gems in their setting—were fashioned to be employed in an atmosphere of the same density as the one in which we now live and recognise objects. This latter circumstance relative to the formation of the eyes of animals most positively forbids us to entertain the conjecture put forward of the aerial element being composed of other permanent constituents than those at present found in it. In fact, the component parts making up the atmosphere are arranged according to a positive and necessary law or economy of nature, and must have been the same ever since vegetation and animals existed, and will continue so to be whilst life pervades the earth.

Persons in general have no conception of the absolute and essential bearings of Nature's order of things. But the reflective mind of the philosopher perceives, or is aware, that if any one of the general laws which pervade the universe—as, for instance, the polarity of the atoms appertaining to all bodies—was to be changed or interfered with, if only for a fraction of a moment, over even perhaps a part of the *great whole*, all the vast worlds in existence and their constituents would melt into a “nothingness,” and matter would again become, as far as our present senses are concerned, unatomised or unmaterialised, from this one failure in the ruling action of Nature's government.

(To be continued.)



## A SPIRITUAL THINKER.

*(Continued from p. 279).*

The very rapid progress of physical science is in no small measure due to the perfection of the instruments employed by those engaged in its pursuit. Without the telescope we would have had but a poor system of astronomy, if we had one at all; and all know the increased knowledge obtained by means of the microscope in anatomy, botany, zoology, mineralogy, &c. In relation to the mind's search after spiritual and other truth the same law is equally true; the results depend upon the perfection of the instrument—the mind—which is exerted. Oersted had not only great power of mind, but there was a fine harmony of faculty with faculty. Some minds are either too objective or too subjective. Berkeley, Kant, and Fichte were too deeply in the latter sphere; their faculties of Causality were too powerful for their Individuality and those powers which relate to outward realities, hence they resolved all perceptions into subjective ideas, and denied the existence of the external world. Oersted had a different order of mind, the perceptive faculties having a very slight ascendancy over the reflective, and he was thus at home, not only in the region of fact, but of principle.

He held ("The Spiritual in the Material") that when we see an object the impression produced upon the mind is, of course, an effect which could not be made without an active power in the thing observed. Material things therefore possess an inward power or force, by means of which they occupy space, and impressions received from them are only a "notification of an inherent power of acting which they possess." This, as will be seen, is the dynamic hypothesis of Nature—that all material things are an incarnation of force; an hypothesis of which Oersted was such an able exponent, and one which is consonant with both our causative and perceptive faculties. Thomas Carlyle, speaking on Force, says:—"This universe—ah me! what could the wild man know of it? what can we know? That it is a Force, and thousandfold complexity of Forces; a Force which is *not we*. That is all. It is not we; it is altogether different from *us*. Force, Force, everywhere Force; we ourselves a mysterious Force in the centre of that. There is not a leaf on the highway but has Force in it. How else could it rot? Nay, surely to the atheistic thinker, if such a one were possible, it must be a miracle, too, this huge illimitable whirlwind of Force which envelops us here; never-resting whirlwind, high as Immensity, old as Eternity! What is it? God's creation, the religious people answer; it is the Almighty God's. Atheistic science babbles poorly of it, with scientific nomenclatures, experi-



ments, and what-not, as if it were a poor dead thing, to be bottled up in Leyden jars and sold over counters. But the natural sense of man in all times proclaims it to be a living thing; ah, an unspeakable, god-like thing; towards which the best attitude for us, after never so much science, is awe, devout prostration, and humility of soul; worship, if not in words, then in silence."

After establishing the doctrine of Force, the Danish philosopher proceeds to show that the imperishable is not to be found in the material portion of existence, or that discerned by the senses. In all the kingdoms of Nature mutability and change may be observed. Our planet is no exception to the law. It continues constantly to develop itself; and now, as formerly, it is passing from one state to another. The hardest iron and rock must obey the disintegrating forces and dissolve.

To find the invariable in Nature is the next task of Oersted. He observed that there was an unceasing stream of effects which always preserved the same character; and the invariability of phenomena thus manifested, he conceived, might be termed the "thought of Nature inherent in it." But the question arises, Does not this thought belong solely to the peculiarity of our minds? This, he finds, is disproved by the fact that the laws of Nature are constant, and are at the same time laws of reason. "If," he says, "the laws of our reason did not exist in Nature, we should vainly attempt to force them upon her; if the laws of Nature did not exist in our reason, we should not be able to comprehend them." This principle, he further contends, is established by a great number of instances in the history of science, where natural laws have been deduced from a process of reasoning, and afterwards discovered really existing in Nature. "We are conscious that in the arrangement of the external world there is something quite independent of our mode of comprehension. Man is a production of Nature; therefore the same laws must rule in both."

Thus there is Reason in Nature, and the Invariable is further developed; for he contends that each object contains an idea. If this be not true, how could a plant take definite form? The idea of the oak is in the acorn; of every plant in its seed. Interiorly, the plant or oak is an idea; and no external science has or can reach it. Mr. A. J. Davis, the eminent clairvoyant, states that when he looks upon a tree with his higher vision, he sees the fine magnetic or life-force which in reality constitutes the tree. And when Moses observed the "burning bush," he undoubtedly saw clairvoyantly. Newspaper and other small chroniclers of facts of course cannot understand this. All growth, then, in the tree or plant obeys the



invisible vitality, which is its soul or organic idea, and which gives structural unity to the whole. Further light is thrown on this by our author in the following :—"The fundamental forces exist in all bodies ; their difference depends upon the natural laws by which they are governed. That from which an object derives its enduring peculiarity, its peculiar essence, is, therefore, that combination of Nature's laws by which it was produced and sustained. But the laws of Nature are the thoughts of Nature, and the essence of things depends upon the thoughts that are expressed in them. In so far as anything is said to be a distinct essence, all the thoughts of Nature expressed in it must combine in one essential thought, which we call the idea of the thing. The essence of a thing is therefore its living idea."

Thus ideas are realised through the forces which govern all things. But is there a perfect realisation of ideas in nature ? If we take into account the principle of the gradual development of created being we shall find that there is. We see that God has subjected the universe to the law of progression ; and if we behold everything in its own sphere or in relation to the whole, we shall not be disposed to favour pessimistic notions ; and as man becomes more harmoniously developed, he will be capable of exercising still more control of the forces and circumstances by which he is surrounded ; consequently the ideas in Nature and in man will be more perfectly realised. Oersted says :—"Nature executes all her ideas with unnumbered variations, and in works the production of which occupies an immeasurable space of time. The complete idea is expressed in the totality of all things. As a philosopher brings out one idea in the most varied forms, or as a musician does so when he makes variations to a theme, so does Nature, though with still greater variety. But fertile Nature does not limit herself to exhibit performances of which the ideas are isolated ; she appears to us in innumerable alterations of finite relations, which a prejudiced observer would designate as the most manifest imperfection, but which must appear to one who follows out the course of Nature to the highest point to which it should be developed in the human race, as separate acts by which the ideas of objects are revealed in their whole force to a powerful and penetrating understanding. All things are accordingly realised ideas, but each idea is expressed in a very limited form, whereas when a number of natural occurrences happen under one idea, it becomes most completely realised."

This grand prose poem of Oersted's is brought to a close by his showing that each thing is a natural part of a combination of things, which, again, is part of a more comprehensive combination, until we reach the Central Unity or Grand Moving Principle of all. God is



the immanent, all-present source of life, and the Universe the manifestation of that life. All the energies of Nature are methods of divine activity, and all the phenomena of Nature are phases of the one Eternal Soul.

"Every idea," he says, "in the finite world, which is realised in this manner, is again only a part of a higher and more enlarged idea. Therefore the idea of each species of animal is only a part of the idea of the whole animal kingdom, and this, again, only a part of a still more enlarged idea, which comprises in itself both the animal and vegetable; this, again, is a part of the whole idea of the earth, which appears to us as an exclusive little world in itself, but notwithstanding, is only a part of a still higher system above it—that system of suns revealed by the milky way. This system, which appears so enormous to us, is a part of a more distant and higher system, and thus it continues through unbounded space. Even so an eternal whole is created in infinite space, which embraces all the ideas realised in existence; but this infinity of ideas is at the same time included in one operating idea, in an Infinite Living Reason."

*(To be continued.)*

## CHAPTERS FROM "THE STUDENTS' MANUAL OF MAGNETISM."\*

TRANSLATED FROM THE FRENCH OF BARON DU POTET.

*(Continued from p. 283.)*

### HOW TO PROCEED IN CHRONIC AFFECTIONS.

Endeavour to augment the vitality; and, this done, to produce crises. I do not speak of convulsions, but of movements in the fluids. You must reproduce the acute form of the disease in the patient, that is to say that virulent stage of the disorder in which the powerful assistance of medical science is imperatively required.

For eight or ten days you apply the method pure and simple—you do not seek the development of any effect, you even pass by unnoticed any which may re-appear, without seeking either to augment or diminish them.

When you think that the whole body is saturated with the magnetic fluid, you change your mode of action; you direct your efforts principally to the seat of disease if sufficiently apparent to you—if not, to the region where you suppose it to be. There you must develop heat and even pain, not being in the smallest degree alarmed at the new symptoms which will in all probability present themselves. Remember that they have previously existed; the patient will tell you that he has already felt them. There is only one case in which you ought to make an exception to this method of procedure, that in



which the general disturbance of the system is too great, where feverish symptoms appear, and where, in short, the pain becomes too acute. These cases are rare.

You must then regulate your action so as merely to keep up the impetus already given; then trace carefully the direction taken by the superfluous matter which is thus detached, and follow it; if it is carried into an organ the use of which is essential, give life and strength to this organ, at the same time continuing the efforts which you are making at the seat of the disease.

By this method of procedure I have seen white swellings and enlargement of the glands disappear, after having been the seat of critical pains caused by magnetism. Paralysis of the limbs, and even of the optic nerves, has been cured after these crises; in a few cases hearing has also been restored. Here the progress towards recovery might always be watched; nature, being reinforced by you, never hid her operations: the least practised eye could perceive them. Sometimes when one or several manifestations have resulted in reproducing the acute form of the disease, the effects diminish, and the re-action which you have been partially successful in bringing about does not continue.

If nature refuses to follow you and to second your effort, the patient is incurable by means of your action. But before deciding that he is so you must repeat your operations, for nature is often idle and requires to be stimulated. These cases occur for the most part when you have to do with patients who have exhausted every resource, those upon whom every means have been employed in order to establish the necessary re-action. The organs have become fatigued by the various remedies used, and the recuperative power of the patient no longer responds to the fresh appeals which you make to it.

In these cases you must endeavour to increase the vitality, and, this done, there will be also an augmentation of recuperative power, which, if the disease be curable, will assist your operations. The patient will await with impatience the hour of your coming, and if you do not arrive he will experience that uneasiness which results from an unsatisfied want.

These two forces viz., your magnetic power and the recuperative power of the patient—very different from dead force, such as electricity, galvanism, the loadstone, or mineral magnetism, &c.—are intelligent, and advance hand-in-hand towards the attainment of the same end. Thus the animal magnetism which you have deposited in the body of the patient does not escape from it, but remains there to serve in the operations of life.

Here it is necessary that the magnetiser should be well acquainted with his tool, otherwise he may unwittingly go contrary to nature while trying to assist her.

#### INCURABLE COMPLAINTS.

It is so natural for the suffering to seek relief, that although science may have pronounced a disease to be incurable, the futile efforts which sick people almost always make ought to be forgiven; neither



should any blame be attributed to those magnetisers who endeavour to produce amelioration, and sometimes even a cure, where medical science has acknowledged itself to be powerless.

Nature herself has so many paths which are still unknown to us, her operations are accompanied by so much of the mysterious, that one can never absolutely pronounce and say such and such a thing is impossible.

Without bringing the subject of miracles before our readers, without speaking of what, in certain cases, moral or physical force has been able to effect,—without, in short, representing magnetism to them as a universal panacea, we must affirm what is true, viz., that in extreme cases, nature aided by magnetism has sometimes completely triumphed.

Passing unnoticed those cases which appear supernatural, we will only speak of those easy of comprehension and which are evidently the result of a purely physical cause.

Here, however, a number of questions arise :—

What is this physical cause ?

What is this magnetism, agent of so many phenomena ?

Where does it come from ?

How can it unite with the recuperative force which exists in us ?

Is there anything which prevents this powerful action, which in fact isolates it ?

Alas ! all this belongs to the domain of science, and I am not a scientific authority. It is for the physician, and especially for the physiologist, to study these things and to instruct us. At present we are magnetisers and nothing more.

Later on I will endeavour to give some explanations as to the nature of magnetism, although I tremble at the task which I have before me, and which I feel does not properly belong to me. If I do not succeed according to my desires and to the importance of the subject, I must crave the indulgence of my readers, as I have previously confessed my inability.

I will therefore for the present pass over the difficulties which here present themselves and return to my subject.

Suppose for a moment that an electric or galvanic machine had been placed in our hands, and that we knew how to use it skilfully, should we be obliged to say the agent which we employ proceeds from such and such a source ; it obeys such and such laws, &c. ? No. A knowledge of its strength and the extent of the phenomena which it produces would be sufficient. Every medical man would hesitate if he were asked such questions as these : How does the juice of the poppy produce sleep ? Why does an emetic cause vomiting ? &c. &c., for however skilful and clever he may be, he employs powerful agents without knowing precisely their nature and their mode of action.

We will do the same, and without further investigation, will produce phenomena which cannot occur without the employment of the means which nature has placed at our disposal ; and we say to those who wish to imitate us—Proceed in such and such a manner ; act up to anything which experience has shown you to be positively true, and do not trouble yourselves to give explanations.



Do not forget that gravitation existed before the time of Newton, and that the magnet will perhaps long continue to attract iron before it is known in what mysterious way it acts.

Use great circumspection if you undertake to give explanations upon the magnetic phenomena which you may have produced, for you will meet with learned men who will prove that your explanations are erroneous, and will consequently reject or cause to be rejected, not only the explanation, but the fact itself.

(To be continued.)

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### Rebieto.

WHAT IS RELIGION: a Tract for the Times. By T. BREVIOR. Limp cloth, 48 pp. 1s.; to HUMAN NATURE Subscribers, 6d.

Some twelve years ago a Convention of Spiritualists met at Darlington, and gave free expression to their views, which were published in a Report which is yet on sale. That Convention was the beginning of vast efforts for a free and untrammelled Spiritualism. The fact that a few unknown Spiritualists dared to meet and speak as they felt impressed, created great dissatisfaction amongst the Spiritualists *par excellence*, and the *Spiritual Magazine* was bitter in its opposition. According to that periodical, the Darlington Spiritualists were horrid creatures, devilish opponents to “religious faith,” and of a type of intellect similar to the bumpkin who regarded Tenterden steeple as the cause of the Goodwin Sands. To vindicate the acerbity of the editor, T. Brevior—an able writer—produced a series of articles which were afterwards republished in a separate form. That work now lies before us. The title is “What is Religion?” and the preface states that it is addressed to those who accept the facts and views presented by the *Spiritual Magazine*. This sectic treatment of an otherwise universal topic vitiates the whole performance, and sprinkles with incongruities a treatise which contains—chiefly in the way of padding—much good matter. The Darlington Spiritualists are assumed to be of a very contradictory description, for they are regarded as the enemies of religion and at the same time the acceptors of Spiritualism as a new religion. This means that they did not accept the “views” expressed by the *Spiritual Magazine*, and therefore they must be misrepresented.

Religion is not at all clearly defined. What it is *not* is amply stated, and much is presented which is religious, if not religion itself. But all these considerations are foreign to the purport of the work, which is to show that Spiritualism is not a “new religion,” for it contains nothing new. There is, however, allusion made to the “Religion of Christ,” *alias* the Religion of the *Spiritual Magazine*. That of course is the true Religion. It requires no argument to establish it, it must be believed, not inferred. But the same objection can be brought against the religion adopted by T. Brevior, as that which he levels against the religion of the Darlington Spiritualists. The New



Testament is not "new," nor was it new at the time when it is supposed to have been written. Neither "Jesus" nor "Christ" are original characters, nor did they, as one or two persons, give expression to any new thought or teaching. The personal types, sayings, and actions, all existed prior to that era.

It seems childishly absurd to regard religion as the invention or life-work of any individual; and he who digs for it in such a soil must not be disappointed if he returns empty-handed. Of course our author gives many facts to show that the religious faculties or phenomena of man's life are not so derived, but then these portions of his work do not agree with his leading thesis. The Darlington Spiritualists were, indeed, the exponents of the inborn God-endowed religion, which is the basis of all religions, and their destructive energies were alone directed against those assumptions which would enclose the infinite within the boundaries of an era, or the transactions of a sect and its supposed founders.

What is the sequel? The *Spiritual Magazine* does not now exist, for it has so changed hands that it is a nonentity of its former self. The stone which the builders of twelve years ago rejected has now become the head of the corner. The Spiritual Institution, on the Darlington basis, is the centre of spiritual work; and time has shown that it is the privilege of the Truth to be in all ages misunderstood.

There has been on hand for many years a stock of this tract, which contains much valuable matter notwithstanding the circumscribed purpose for which it was written. And, to make room for modern productions, we offer it as a premium volume to HUMAN NATURE subscribers for this month at half-price, viz., 6d., post free 7d.

#### PROFESSOR BARRETT ON "ELECTRICITY" AND "MAGNETISM."

To a communication which appeared in the MEDIUM, No. 378, June 29, Professor Barrett appends the following as a postscript:—

"As I have alluded to HUMAN NATURE, will you allow me to ask the Editor of that journal to scourge those of his contributors who habitually abuse scientific phraseology. The most frequent and glaring error relates to the misuse of those unfortunate terms Electricity and Magnetism. Nothing fosters the derision of scientific men for subjects that deserve patient investigation more than the ridiculous way in which the words Electricity and Magnetism are bandied about. Mesmerism is one thing, Magnetism is another; and it is to be much regretted that so excellent a man as Dr. Gregory should have adhered to the title of animal magnetism instead of the better term (because free from any theory) of mesmerism."

Nothing could be more pertinent than a demand for the accurate use of scientific phraseology, but before terms can be regarded as such it is necessary to define them scientifically. We would then ask



Professor Barrett as a preliminary proceeding, the derivation or origin of the words Electricity and Magnetism; that is, what do they actually mean in themselves as words. Then we desire to know to what conditions, phenomena, or substances these terms are applied, and for what reason are they so applied.

Having made these points clear, it will then be the duty of our contributors to "show cause" for their course of action. The importance of the issue raised by Professor Barrett is great, and in the future its significance will continually become more apparent. At the present moment a whole host of new sciences having for their object the better understanding of man and his relation to the external world are being developed, and it is quite possible that various terms and positions held tentatively must be abandoned, and not only so, but that the supposed finalities of aforesaid science must be revised.

We can answer for our contributors, that they are not theorists, or tenacious in mere matter of words, respecting questions of which on all sides there is confessedly but little known. We therefore welcome with delight the movement initiated by Professor Barrett, and shall be glad to have him apply the "scourge" ever so freely.

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## Poetry.

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### SUMMER-TIME.

O the summer-time, blessed summer-time,  
Full of music like some glad happy rhyme!  
O the summer-time, full of peace and joy,  
Like a melody that doth never cloy!

O the summer-time, when the sunshine is,  
And when everywhere there are sounds of bliss;  
When the sky is blue and the earth is green  
And rapt songs of love fill the space between;

When the meadows wide on the ambient air  
With huge largess shed their perfume so rare,  
Till the rich grass yields 'fore the scytheman's hand,  
Shedding incense through all the sunny land;

When the waving corn, yellowing day by day  
'Neath the round of day's fiercely scorching ray,  
Makes the hollow vale and the gentle slope  
Laugh with promise rich, and the toiler hope.

Through the autumn sad and the winter drear;  
When o'er all the land sounds no note of cheer,  
Goes the toiler forth, tills and turns the soil,  
Then till summer-time waits the fruit of moil:

And when summer comes and the golden grain  
Like a bridal robe covers hill and plain,  
Laughs his heart with joy and with thankfulness  
That his toil hath made bloom the wilderness.



O the summer-time, gladsome summer-time !  
 When the bees hum low in the nect'rous lime,  
 And the brooklet runs with a murmur sweet  
 O'er the pebbles white at the willow's feet ;

When we lie and dream half the sunny day,  
 Catching glimpses of a bright world at play—  
 Catching glimpses of a bright world afar,  
 Full of bliss that nought of strife can jar ;

When the woods are green and the fragrant fir  
 On the perfumed air makes soft music stir,  
 And the mossy floor in each ride and glade  
 Is spangled with mesh of sun and shade ;

When the feathery fronds of the brecken wave,  
 And the foxglove tall, with its bells so brave,  
 Woos the wand'ring bee by its crimson glow,  
 While the cushat dove murmurs soft and low :—

Ah, how sweet it is in these hours of calm  
 Forth to wander slow, drink the permeant balm,  
 Snatch an hour thus from the world and man,  
 See the universe on a larger plan !

Then somehow methinks from the grander whole  
 Compensations flow to the human soul,  
 And the mean and great in this life of ours  
 Blend and die like shades in the noon-tide hours :

Then it is we see things in plainer guise,  
 And truth stands undraped 'fore the beardless eyes ;  
 Then around the head of the beggar e'en  
 And the king alike cling a golden sheen.

In the forest deep, up the mountain hoar,  
 On the moorland wide, by the voiceful shore,  
 Or i' th' silent night when athwart the lift  
 Constellations bright ever glance and drift—

O, if ever man feels the presence near  
 Of the dimly-known, it is surely here ;  
 Here His voice is heard, if 'tis heard at all,  
 Whispering low and sweet to the longing soul—

Whispering comforts dear to the lone and sad,  
 Making mournful hearts once more calm and glad,  
 Bidding pining ones still to dare be true,  
 Bathing loving souls in heaven's strengthening dew !

O the summer-time, gladsome summer-time,  
 Foretaste brief but sweet of the brighter clime,  
 Where in days to come, free from clog and care,  
 Man shall breathe in peace the immortal air,

And shall sing with joy of the days gone by  
 When he restless strove for the guerdon nigh,  
 Ever kept in hope by the still-sung rhyme :  
 It shall come anon, the glad summer-time !

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